

HISTORY OF RUDSTON

BY THE


REV. P. ROYSTON



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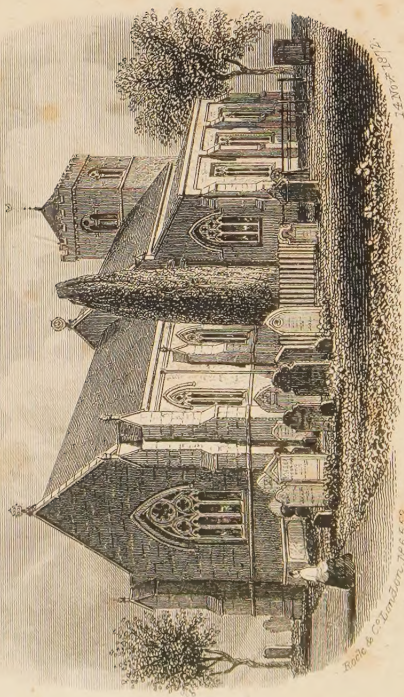
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Radston Church and Monoliths, East Riding of Yorkshire.

Published by George Furby.

BRIDLINGTON
R U D S T O N :

A *Rudston*

SKETCH *Sept 1871*

OF ITS

HISTORY AND ANTIQUITIES,

BEING AN ACCOUNT OF THE
LINCHETS IN THE PARISH AND NEIGHBOURHOOD ;
THE CHURCH ;
THE MONOLITH IN THE CHURCH YARD ;
THE ORIGIN OF THE NAME OF THE PARISH ;
THE CISTS, &c., &c.

" IN THE ELDER DAYS OF ART,
BUILDERS WROUGHT WITH GREATEST CARE,
EACH MINUTE AND UNSEEN PART,
FOR ~~THE~~ GOD ~~IS~~ EVERYWHERE."
Our 13 LONGFELLOW.

BRIDLINGTON-QUAY:
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RUDSTON,

AUGUST, 1872.

PREFACE.

I CLAIM for myself little, or no originality, in the following pages. Through the kindness of my friends I have been supplied with ample materials on which to enlarge, so that I might have filled a volume ; but that was not my object in compiling this condensed History of Rudston. Having last year written an article in the "Bridlington-Quay Observer," it was suggested to me by many of my friends, that if I were to "enlarge upon it a little" it would form a useful and interesting "pamphlet" to the many visitors, who, during the summer season, visit this locality. Falling in with the idea, I have thus ventured to fulfill their desire, in the hope that my efforts may not be altogether futile.

My best thanks, I offer, as they are due, to the gentlemen named on the following page, who have materially aided my design, and assisted in correcting this pamphlet for the press.

The Rev. George Dodds, D.D., Corringham Vicarage,
Gainsborough ;
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Matlock ;
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Mr. John Brown, Driffeld ;
Mr. Thomas Waller, Bridlington-Quay ;
Mr. H. S. Harland, Brompton, York ;
Mr. Thomas Taylor, School-House, Rudston ;
&c., &c.

PETER ROYSTON.

The Parsonage, Rudston,
August, 1872.

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RUDSTON: ITS HISTORY AND ANTIQUITIES.

THE village of Rudston is situated on the old Roman road which runs between Bridlington (Burlington) and York, about five miles to the West of the former, in the Wapentake of Dickering, and watered by a stream which runs into the German Ocean at Bridlington Bay.

It has many signs and scenes of antiquity connected with and strewn around it. Independently of the wondrous Monolith and pretty little Church, upon which we hope to speak fully presently, there are still to be seen the remains of sites of old Roman villas and encampments, as also extensive ditches and outworks in the hamlet of Caythorpe. These may have been portions of a military station of great strength. Standing near the fish-ponds, to the South of Thorpe Hall, and looking along the slope

of the hill leading from the great pasture, between the Wold Gate road and the wood, may be seen, what have been, evidently, artificial lines of defence. By having a military station here, in contiguity to the above named road, and in close proximity to the embankment which runs to the North of this portion of the parish and terminates at Reighton, in connection with a fortress at Bridlington, the Romans would be centered, as it were, in a triangle, and completely command the old British town where Flambro' now stands.

Thinking that it will be interesting and instructive, and may promote more observation than hitherto may have been given to early earthworks, we will now make a few remarks upon the utility of these various lines, which are termed *Linchets* or *Links*. They are certain lines, furrows, and terraces, formed on the declivities of hills in almost every part of this kingdom, exhibiting a striking appearance at a very considerable distance. The numerous visitors who ride, or drive, during the summer season, on the road between Bridlington and Rudston, may see a beautiful specimen of them in a field on the North side, about half a mile before

reaching the village of Boynton, as also, on the West side of the field facing Binsdale farm-house, which is seen on the right hand side before descending Boynton hill. These are very definite and regular; but some in other parts of England are so indefinite and irregular as to set all conjecture respecting them at defiance. When ranged in terraces one above another, as they are frequently found, then, even the most inexperienced archæologist, would easily conceive the purpose for which they were constructed. Feeling fully assured that Stackhouse in his "Lectures on the remains of Ancient Pagan Britain," has divined their original design, we shall quote him as our authority hereon, and leave others who may have different ideas, or more fanciful opinions, to their own exposition:—

"It has been asserted by some writers, that these terraces were constructed for the purpose of agriculture, but more particularly for the cultivation of the vine, which historians inform us once flourished in this country. On this I would in the first place remark, that for the common *purpose of agriculture* the constructing of these terraces was a very unnecessary expense of time and

labour; and secondly, that as they are as often situated in aspects that are unfavourable to vegetation (being frequently exposed, elevated, and unsheltered to the chilling blasts of our coldest winds) they were ill-adapted to the culture of the warmth-loving vine. It appears to me far more probable that these Linchets were of military designation."

Mr. Stackhouse says, he was fully confirmed in this opinion by the following circumstance: "When at Brighton," about 1830, "I was standing on the edge of the celebrated Dyke, near that place, two gentlemen, who I afterwards perceived were of the army, viewing the deep ravine at the entrance of this ancient camp, observed, that 'nature had done wonders in that place.' I replied that 'nature and art *together* had certainly done wonders there.' They immediately asked what I meant by *art*? I then directed their attention to the evidently artificial exactness of the angle of the declivity and the corresponding contours (outlines) on the opposite of the ravine, to the trench which encompassed the hill on which we were standing, and to the Linchets on the hill opposite. They then exclaimed,

‘You are right; here is the scarp (the interior slope of the ditch and the fort); and those works on the opposite side are the counter-scarp.’”

The Linchets which most strongly engaged his attention and excited his greatest admiration, were those formed on the declivity of a hill near Leighton Buzzard, on the side which is opposite to the Chiltern Hills. They commence at the base of the hill and ascend to the summit, forming a complete series of lofty and ample terraces; of them he says: “I found it very difficult to ascend from one to another, each of them being very steep, and above fifteen feet high; the width of each terrace is about the same dimension. From the commodiousness of these platforms from an elevation in the middle of them and from certain inclined plains by which they were connected with each other, I have been led to infer, that these terraces were stations for the military cars of the Britons; and that by rapidly traversing them, the approach to the top of the hill was effectually guarded.” Cæsar informs us that, “the Britons were so expert in the use of the military cars, that they could turn or stop them at

pleasure, even while driving at full speed, and on the declivities of hills." From this account of Cæsar's it is plain that the Britons did drive their chariots on the declivities of hills; but how expert soever the British charioteers might be, it was impossible for them to overcome the laws of gravity. By driving swiftly they might keep the chariot from rolling down the steep side of the hill, but any attempt to stop or to turn it must have been attended with destruction to the carriage, the horse, and the driver; yet they might traverse the terraces at their pleasure, and stop or turn on them, as occasion required, with perfect safety; they might also ascend or descend by the help of the inclined plains which connect one terrace with another. From these remarks of Cæsar's, I think we may fairly infer that the Britons, or at least a portion of the population of Britain, differed very materially in some of their customs and habits from the Celtic inhabitants of the continent, for if the military car had been in use in Gaul, Cæsar would have noticed it in the very circumstantial account which he has given of his campaign in that country; but he is silent on this subject, *till*

narrating his achievements in Britain; he then notices the car in terms which bespeak his admiration of its novelty.

In these military cars we have another proof of an early intercourse between the Britons and some of the nations among whom this species of warfare was practiced. The Egyptians pursued the Israelites with 600 chariots; the enemies of King David brought 32,000 of them into the field; Xenophon notices 100 *currus falcati*, or chariots armed with scythes, as employed in the army of Cyrus; and an equal number in that of his ally Abradates. He attributes the origin of the car to the Egyptians, Trojans, and Lybians. In Homer's time the military car was in great request among the Grecians, and the poet is never more animated than when describing the elegant splendour of the car, the high spirit and activity of the steeds, or the skill and dexterity of the drivers. Nor is the Gaelic bard less enthusiastic on the subject. Homer thus describes the car of Juno:—

“And now heav'n's empress calls her blazing car:—
At her command rush forth the steeds divine,
Rich with immortal gold their trappings shine;
Bright Hebe waits! by Hebe, ever young,

The whirling wheels are to the chariot hung :
 On the bright axle turns the bidden wheel
 Of sounding brass : the polished axle, steel ;
 Eight brazen spokes in radiant order flame,
 The circles ~~of~~ gold of uncorrupted frame,
 Such as the heav'ns produce ! and round the gold,
 Two brazen rings, of work divine, were roll'd :
 The bossy naves of solid silver shone ;
 Braces of gold suspend the moving throne :
 The car behind an arching figure bore :
 The bending concave formed an arch before.
 Silver the beam ; the extended yoke was gold :
 And golden reins the immortal coursers hold."

(ILIAD, BOOK v. 885).

* * * *

"Now mount my seat, and from the chariot's height,
 Observe my father's steeds, renown'd in fight :
 Practiced alike to turn—to stop—to chase—
 To dare the shock, and urge the rapid race."

* * * *

"I know to shift my ground, *remount* my car,
 Turn, charge, and answer all the calls of war."

(ILIAD).

I shall conclude this portion of our subject with Ossians ⁸description of the Celtic car, which he gives with so much enthusiasm and poetic ardour, when he says :—

"The car of war comes on like the flame of death,
 "the rapid car of Cuthullin the noble son of Semo.
 "It bends behind like a wave near the shore, like

"the sun-streaked mist of the heath : of polished yew
 "is its beam : its seat is of the smoothest bone : the
 "sides are replenished with spears : the bottom is the
 "footstool of heroes. Thin thongs, studded with
 "gems, bend on the stately necks of the steeds ; the
 "steeds that like wreaths of mist fly over the streamy
 "vales. The wildness of deer is in their course :
 "the strength of eagles descending on their prey :
 "their noise is as the blast of winter on the sides of
 "the snow-headed Gormal : within the car is seen
 "the chief, the strong-armed son of the sword—the
 "hero's name is Cuthullin, the noble son of Semo."

Cæsar says, "the Britons quitted and resumed their chariots at pleasure ; and thus by occasionally fighting either on foot, or in their chariots, combined the firmness of the infantry with the celerity of the cavalry."

The embankment above mentioned, at the North side of the parish, is presumed to have been thrown up by invaders landing at Flambro', who, driving further inland the aborigines, would have a stronghold to the East ; and as in all probability, the Holder-ness country, which joins the parish at the South, was one mass of water or bog, these settlers would have the most important and advantageous position on the North-east coast.

We must not, however, let this long, and I trust, interesting dissertation, make us forget that we are writing about Rudston proper, which has many points of interest attached to it. Perhaps the greatest points of interest, which during the summer season attract hundreds of visitors from the neighbouring salubrious watering-place of Bridlington Quay and the neighbourhood, are the Church and Monolith.

As regards the former of these, before particularizing, I may say, that doubtless it is the gem of the Eastern division of this giant county of York.

In 1861, it was restored under the superintendence of Mr. G. Fowler Jones, of York (architect); and in the Autumn of 1869, the Chancel was exquisitely decorated by Mr. Collmann, of Great George Street, Portman Square, London, whilst, he, at the same period, embellished the Nave and North and South Aisles.

The reasons which prompted the restoration of the Church, and the improvements in the Church yard in connection with it, may be gathered from the inscription upon a brass plate at the foot of the Communion

Table, "To the glory of God, and in dear memory of Matilda Bosville, this Church was restored A.D. 1861." The whole expense of restoring the Church was borne by a sincere friend of this above named lady, whilst the landowners, the vicar, and the land occupiers in the parish contributed several hundred pounds towards the improvements in the Church yard.

This venerable edifice, which is dedicated to All Saints, is entered by a fine porch on the South, and consists of a three storied tower, surmounted by a modern battlement, a Nave, two Aisles (North and South) and a Chancel. We have just previously drawn attention to the decorations of the Chancel, and, without here particularizing, may add, that it presents features of beauty and workmanship that cannot fail to be attractive to the lover of Church architecture, as well as to the antiquary and student of archæological lore. The restoration has been carried on with taste and spirit.

An old Norman Church, corresponding with the present tower, no doubt existed on *the site* of the present Nave, and many stones were found walled into the late Church which

had evidently formed part of an earlier building.

For the guidance of visitors, as also, in order that those who have visited it may recall to mind what they have viewed, I purpose describing each portion of the Church separately, and calling attention to the various objects of interest in the Nave, North and South Aisles, and finally, the Chancel.

The Nave and Aisles bear date about A.D. 1330.

Over the Chancel Arch is the text, "Behold the Lamb of God which taketh away the sins of the world," S. Luke ii. 14, whilst on the North and South side thereof are an oak Reading Desk and Pulpit, plainly, but chastely ornamented (carved). It is an open-boarded quatre-foiled roof. The spaces North and South above the pillars are neatly decorated with frieze work, and the capitals of the pillars, ornamented, whilst, at the West end, there is a Norman arch, leading into the vestry, which is under the tower, and above it an old Norman (some say Saxon) "string course," on which is inscribed "A Praise God in His Sanctuary Ω;" and above in a semi-circular

device, "Glory to God in the highest," St. Luke, iii. 14.

In the North Aisle there is a beautiful specimen of a piscina, of quite a different type to the others found in the Church; and contiguous to it, apparently what has been a hagioscope. The East window of this aisle represents six events in connection with the early part of our Saviour's earthly history, viz., the Nativity, Circumcision, Presentation in the Temple, Adoration of the Magi, Flight into Egypt, and His visit to the Temple when He was "twelve years old." This window was erected by Lady Middleton and Wentworth Bosville, Esqr., to the memory of their parents, the late Mr. and Mrs. Bosville, of Thorpe Hall. Of the three side windows only one contains stained glass, which illustrates three events in the history, viz., Samuel (prophet) anointing Saul; Melchisedec (priest) blessing Abraham; and David (king) blessing the people upon the safe return of the Ark of God from the house of Obed-Edom. A neat little Organ is placed at the West end, with the text, "Let everything that hath breath praise the Lord," (Psalm cl. 6) painted upon the front. The monuments in this aisle bear the following inscriptions:—

SACRED TO THE MEMORY OF
 JOHN FARTHING, ESQR.,
 OF BURLINGTON,
 AND OF SPRING DALE, IN THIS PARISH,
 WHO DIED FEB. 11TH, 1809,
 AGED 73 YEARS.
 AND ALSO,
 ELIZABETH, HIS SECOND WIFE,
 WHO DIED MARCH 2ND, 1833,
 AGED 62 YEARS.

This tablet is erected in place of one which fell in the chancel, in 1866, by Franky their only child, the widow of James Hopkinson, Esqr. In the parish register, under the heading of "Burials in 1809," is the following entry:—

"Feb. 16th, Thursday, John Farthing, Esqr., aged 73 years; in life he was very abstemious, and by his strict adherence to economy and frugality arrived to an amazing degree of opulence."

TO THE MEMORY OF
 ALEXANDER WILLIAM BOSVILLE,
 OF THORPE HALL, IN THIS PARISH,
 AND OF GUNTHWAITE,
 IN THE PARISH OF PENISTONE,
 WHO
 BY A HIGHLY CULTIVATED UNDERSTANDING
 MOST ENGAGING MANNERS, AND A HEART
 WHICH SUFFERETH LONG
 AND IS KIND, AND THINKETH NO EVIL,
 CONCILIATED AS A HUSBAND
 AND A FATHER, A LANDLORD, AND A FRIEND,
 THE AFFECTIONATE REGARDS OF ALL
 WHO KNEW HIM, AND WAS CUT OFF
 AFTER A SHORT BUT PAINFUL ILLNESS
 ON THE 23RD OF SEPTEMBER, 1847,
 IN THE 48TH YEAR OF HIS AGE.

ALSO OF
 MATILDA, RELICT OF THE ABOVE,
 WHO DIED AT BIRDSALL, 22ND JULY, 1859.
 THEY REST BELOW.

In the South Aisle there is also a well-carved piscina, "walled in." The East window herein represents six events during the ministry of our Saviour, viz., His

Baptism, Preaching to the multitudes, Blessing little children, The miracle of the loaves and fishes, Giving sight to the blind (Bartimeus) and the raising of Lazarus from the grave. This window is erected by the family in memory of the late Lord and Lady Macdonald. At the Western portion is a magnificent specimen of an ancient Norman font, and above it a window filled with stained glass. There are two windows facing South.* The monuments are

SACRED
TO THE MEMORY OF
THE RIGHT HONOURABLE GODFREY BOSVILLE,
LORD MACDONALD,
OF ARMADALE, ISLE OF SKYE, N.B.,
AND OF THORPE AND GUNTHWAITE,
IN THE COUNTY OF YORK,
A LIEUTENANT GENERAL IN THE ARMY,
AND A BARONET OF NOVA SCOTIA,
DIED 13TH OF OCTOBER, 1833,
AGED 57.

IN THE SAME VAULT
ARE DEPOSITED THE REMAINS OF
LOUISA MARIA,
HIS BELOVED WIFE,
DIED 10TH OF FEBRUARY, 1835,
AGED 54.

*It is said that these aisles originally contained, each of them a Locker.

These windows are by Messrs. Hodgson, of York.

THIS TABLET IS RAISED BY HIS WIDOW
 IN MEMORY OF
 GODFREY WENTWORTH BAYARD BOSVILLE, ESQR.,
 OF THORPE, AND GUNTOWAITE IN THIS COUNTY,
 WHO DIED OCTOBER 11TH, 1865,
 IN THE 40TH YEAR OF HIS AGE.
 "FATHER, NOT MY WILL, BUT THINE BE DONE."

We now come to the *Chancel*, bearing date about 1280, which contains so many marks of interest that it is difficult to "know where to begin," as I am sure it will be "to leave off." The first thing which strikes a stranger visiting this Church is, that this portion is very large and long compared with the other proportions of this sacred edifice.

The walls are richly decorated and the floors laid with encaustic tiles; the open roof of the Chancel being studded with quatre-foils, and gold stars in circles. Few country Churches can boast of a Chancel possessing such an unique specimen of Early English decorated work, or executed with such taste and happy blending of the useful and ornamental. Here is an excellent specimen of tre-foil headed sedilia, crocketed in the Early ~~English~~ ^{decorated} style; adjoining it, Eastwards, is a fine decorated piscina, with tre-foil headed and floriated basin. On the

South side is a door, supposed to have been for the use of the officiating priest. Formerly there was a severing screen of carved oak, but at the time of the work of the restoration it was removed.

It is lighted by an East window, and three windows on the North and three on the South, of flowing tracery, with quatre-foil heading. Five of these, including the East window, are filled with coloured glass, supplied by M. Capronnier, of Brussels. It affords me sincere pleasure to say, that I think without fear of contradiction, except it may be perhaps by here and there one, who is ever fanciful or difficult to please, that as works of *Art*, few windows could be found to surpass their beauty, or the delicacy and grandeur with which the subjects represented are brought out. They at once pourtray and convey to the gazer's mind the realities of the Scripture scenes, transporting him back to the days, the time, and the place, where each circumstance was enacted. They are like the pictures of an artist, which require to be *gazed* upon in order to be fully appreciated, and the more they are looked at and scrutinized, the more exquisite they become.

The East Window illustrates our blessed Saviour's agony in the Garden of Gethsemane (St. Luke xxii. 39-43); His bearing the Cross (St. John xix. 17); His burial (St. Mark xv. 43-47); His resurrection (St. Matthew xvii. 66); while the centre piece, in the ~~upper~~ ^{corner} of the window, represents the Ascension (Acts i. 9). The Agnus Dei and the Pelican, are represented between these compartments and the crown of the window.

In drawing attention to the points which the artist has brought out herein, we may say, that the visage of the Saviour in the first three compartments is, under each circumstance, wonderfully maintained, as also, that the "sorrowfulness unto death" of Jesus; the light upon the pinion of the wing of the angel; and the three disciples asleep, in the *first*; the sympathetic, loving feeling manifested by Mary towards Him when falling under the burden of the Cross; the attitude of John in warding off the blow intended by the Roman soldier, in the *second*; and the attitude of Joseph of Arimathea, and Nicodemus, in the *third* light, are admirably and expressively rendered.

The stone work of this window is a fac-

simile of the one existing before. Mr. Sharp, the great fenestraologist, when describing it, says: "It is an interesting specimen of geometrical tracery of early character, and of that description to which Professor Willis has given the name of 'roll-tracery,' from the circumstance that the surface moulding of the tracery is a roll and not a fillet. This feature is common in early examples. The roll in this case is so large as to be treated in the mullion almost as if it were a shaft having a base but no capital."

The centre piece is a fine sexa-foiled circle. The tracery contains only one order of mouldings.

The dimensions are

Height to spring	6	feet	9	inches.
Total height	15	„	6	„
Width of light	1	„	3	„
Total width	10	„	3	„

We now come to the two *Northern Windows*, which are filled with the Brussels glass. In the circle, or crown of the *first* is, an angel bearing a scroll, on which is written, "He bringeth them unto the haven

where they would be," (Psalm cvii. 30). The lights are filled with a representation of Christ pointing to the "lilies of the field" (St. Matthew vi. 29), and our Lord "stilling the tempest," (St. Mark iv. 39); whilst on the scroll on the *second* is written "God knows best," and represents "The Sacrifice of Isaac" (Genesis xxii. 10-13) and "Mary sitting at the feet of Jesus" (St. Luke x. 39). On these we may remark, that the lilies, the hand of our Lord, and the expression in the face of the "beloved disciple," which seems to say "I never saw it in that light before," in the *first*; the anxiety of St. Peter, the timidity of St. James, and the obedient waiting of St. John, with *his hand* upon the oar, ready to to obey his Master's commands, in the *second*; the resignation of Isaac, the expression in the countenance of Abraham, and the light under the pinion of the wing of the Angel, in the *third*; and the expressiveness portrayed by the look and hands of our Lord in the *fourth* space, are each and all wonderfully rendered.

The Southern Windows describe "The expulsion from the Garden of Eden" (Genesis iii. 24); the visit of the Shepherds, (St.

Luke ii. 16). The text in the circle of this window is "Turneth the shadow of death unto the morning" (Amos v. 8). The return of the Prodigal Son (St. Luke xv. 20), and the raising of the widow of Nain's Son (St. Luke vii. 11-16). The passage in the crown of this is "I am the resurrection and the life" (St. John xi. 25). The features well worthy of notice herein are, the angel's countenance, the flaming sword, the forbidden fruit, and the figures of Adam and Eve, in the *first*; the child and garment of the shepherd, in the *second*; the long thin, wan arm, the tattered garment, and the hectic flush in the cheek of the Prodigal, as also, the sneer of the elder brother, as with mortification he utters the expression, and tauntingly upbraids his father with "*Thou never gavest me a kid that I might make merry with my friends,*" in the *third*; and the wonderful rich colour of our Lord's cloak in the *fourth* compartment, tellingly bring back to memory, aye, and even to realization, each scene as it transpired.

We must now notice some of the *recherché* and delicate decorations of Mr. Collmann, above referred to, who, amongst the artists of modern days, occupies the first position.

The diaper work consists of different designs, whilst above it, around the top of the Chancel, is painted the Passion flower with attendant stems and leaves. Below, inside the Communion rails, within six compartments are painted the emblems of our Lord's passion, viz., the thirty pieces of silver and the noose (representing the betrayal); the lantern, sword, and club (arrest); column, thongs, and scourges (scourging); crown of thorns and reed (mocking); the hammer, auger, and nails (crucifixion); and the sponge, spear, and dish (death). The text above these emblems is "Behold, O God our defender and look upon the face of thine Anointed."

On the *East walls are the emblems* of the four Evangelists: *St. Matthew*, as a human semblance, because he begins his gospel with the human generation of Christ, and throughout speaks perhaps more of His human than His divine nature; *St. Mark*, as a lion, because, he sets forth the royal dignity of Christ, and begins with the mission of John the Baptist "roaring" or "crying" in the wilderness; *St. Luke*, as an ox, because he dwells upon the priesthood of Christ; the ox being the emblem of

sacrifice; and *St. John*, as an eagle, the symbol of the highest inspirations, because, he soared upwards to the contemplation of the divine nature of Christ.

Between these emblematic representations of the Evangelists, running along in a straight line, on either side of the East window is the text "Holy, Holy, Holy, Lord God of Sabaoth," and above that, "Thanks be unto God for His unspeakable gift."

Before we leave this exquisite portion of this sacred edifice, we may add that the reredos is made of Ancaster stone; the shafts being of marble, and the panels filled with tiles from Messrs. Minton, whilst the finials are studded with green and red stones, which have a very pretty effect. Respecting this part of our subject, may we not justly say, that as nature hates a vacuum, so it hates white, for she has trained our eyes to colours everywhere! Paintings on walls demanded paintings elsewhere, and thus by degrees the whole interior of sacred edifices, in the days of yore, became coloured. Painting became the handmaid of religion, the illustration

of sacred history, of Christian heroism and purity, have been for many an age, and still may be, the acts of an artist's faith and devotion; they are his tribute of reasonable service, they are the embodiment of his religious belief and hope, the language of his highest aspirations; and long after he has laid his palette and his pencil down for ever, his work remains, the abiding echo of his prayer. Works undertaken in such a spirit will ever rouse a kindred sympathy, they have done so, they have ever been, and still may prove to be, the means of most valuable influences. The Pagan multitudes of our supposed Christian country are taught by the eye often more rapidly and surely than by the ear. They know but little of sacred things, and service. They need to be impressed with the idea of awe and reverence; bare barns and rugged walls will not help to this, but art can cover them with beauty and joy. She has power to attract, and greater power still to instruct and to impress. Those who come to daily and weekly services may be made to *think*, and those who come to stare may remain to *pray*.

The tower is Norman, bearing date about

A.D. 1050, and contains three bells.

I am indebted to my friend, Mr. Lukis, the Rector of Wath, for the following description of the *three bells* in the tower.

“The inscriptions are as follows ;—

1. Voco veni precare 1720. S.S. Ebor.
2. Tutamen Regis Solamen gregis. S.S. fecit 1664
W.P. W.V.
3. Celorum Christe, placeat tibi rex Sonus iste 1590.

The 1st and 2nd bells were cast at York by Samuel Smith, whose device was a shield bearing a chevron between three bells impaling three tripod ewers, and this shield you will find on the 2nd bell. So far as I have been able to ascertain, he cast bells between 1663 and 1728; and he was one of the Sheriffs of York in 1723. Your 3rd, or heaviest bell, was cast by a man whose device is upon it, and is found widely scattered over several Northern counties. It bears a ^{Rebus.} shield on which is a trade mark, with the letter R on one side and a bell on the other beneath crowns; but to whom to attribute it I do not know with any certainty.”

The Vicars of Rudston, as appears by the Parish Register Books.

	A.D.		A.D.	NOTES.
Thomas Pierson	Instituted 1573	Died	1602	{ Collegia Reginalis B.D.
William Wedgwood	" 1602	"	1612	
Nathaniel Grantham	" 1612	"	1661	
Thomas Collinson	" 1661	"	1692	
William Davies	" 1692	"	1716	
William Stephenson	" 1716	"	1720	
George Gurwood	" 1720	"	1743	
John Knowsley	" 1743	Vacated Feb.	1750	
John Whaley				A.M.
William Copley		Vacated the living	1784	
F. Metcalfe	Instituted 1784	Resigned	1823	
James Dallin	" 1823	Died	1833	
Robert Dallin	" 1833	"	1856	
E. T. Mortlock	" 1856	Present Vicar		

The living is a Vicarage of the yearly value of £400, arising from 254 acres of glebe land and a payment of £44 per annum of tithe.* It is in the patronage of the Archbishops of York, and is held by the Rev. Edward Thomas Mortlock, M.A., of Gonville and Caius College, Cambridge.

There is a National and an Infant School, which are principally supported by voluntary contributions.

The Wesleyans and the Primitive Methodists have each of them a place of worship in the village.

Thorpe Hall, which is very prettily situated on the Burlington road about a mile to the East of the village, is occupied by the Honourable Mrs. Bosville.

Sir Henry Somerville Boynton, Bart., is Lord of the Manor.

The principal landowners are the Trustees of Alexander W. M. Bosville, Esqr. (a minor); Lord Londesborough, Sir Henry S. Boynton, Bart., Charles N. Hopkinson, Esqr., and Ralph Creyke, Esqr.

The soil is partly loamy and partly

* The "Award," 1777.

gravelly; the subsoil is 'limestone and gravel.

The chief crops are wheat, oats, barley, and turnips. The cultivation of the soil is not to be surpassed either in the county or the country, and it must indeed be an enjoyable sight to those who come from our cities and towns to spend a few weeks at the neighbouring watering places, as they ramble through this village and district, to notice the green fields so free from noxious weeds, the straight, well-cut, beautifully kept hedges, and the large flocks of Leicester sheep grazing within its precincts.

The population in 1871 was 595; the area is 5,060 acres; the gross estimated rental, £7,022; and the rateable value, £5,445.

The registers date from the year 1550, and considering their antiquity, as also, from a note stating that they were previously found "loose and scattered about in the vicarage," they are in a wonderfully good state of preservation. From them we gather that, "The infectious distemper among Horn Cattle web rag'd almost in all ye counties in England, began at Rudston in November,

1748, and ceas'd again in April, 1749, in wch time their died in ye parish of Rudston as follows :—

At Caythorp, belonging to John Jefferson	35
At Thorp, belonging to Thos. Hassel, Esq.	22
At Rudston, belonging to various people	190

Then follows this entry “In May, 1748, we built a loft or gallery at Rudston, wch was done by subscription entirely, wch cost £10 12s. 0d. Sir Griffith Boynton gave 3 guineas; Mr. Hassel, 1 guinea; Mr. Benjamin Hudson, 10s. 0d.; myself, 10s. 0d.; ye rest by a voluntary subscription of ye parishioners. J. KNOWSLEY.”

Under the entry of Baptisms in 1809 is the following notification :—

“INUNDATION OF RUDSTON.

The greatest overflow of waters prevailed here ever remembered. Many persons were obliged to abandon their homes and repair to the dwellings of the benevolent and humane for temporary refuge. Rudston, February 15, 1809, RD. HARRISON, Clerk.”

Of the Constables who formerly owned the hamlet of Caythorpe, there is a notification as follows :—

“The inscriptions relating to the Constables of Carethorp, are thus, on a brass plate* within the rails on a tombstone.

‘Pray for the soules of Sr Wm. Constable, of Carethorp, Knt., son of Sir Robt. Constable, of flamborough, Knt., and Jane his wife, one of the heirs of Thomas flulthorp, of Tunstall, in the countie of Durham, wch Wm. died 25 day of the month of July, and in the year of our Lord God 1524, and the sd Jane the — day of month —, and in the year of our Lord 15—.’ Another ‘Here lieth Catherine Constable, daughter of Edward Hutchinson, of Wickham Abby, Esqr., wife of Jno. Constable, of Carethorp, Esqr. She was born June 20th, 1610, and died June 12th, 1677.’”

From the pedigree of the Constables, of Wassand, in Poulson's History of Holderness, vol. i. pp. 431, we gather that “Sir William Constable, of Carethorp, Knt., 5th son of Sir Robert Constable, of Flamborough, &c., &c., married Johan, daughter and heir of Thos. Fulthorp. By her will, proved 18th December, 1510, she desires to be

*The brass plate was removed from the Church upon its restoration, and may now be seen at the house of the Parish Clerk and Sextoness.

buried before the high altar, in the Parish Church of Rudston. Stiled of Wassand in her will wherein she calls her father Thomas Fulthorp."

There are several entries made of this family in the registers, as also of persons of the name of Rustone, Ruston, Rudestone, and Rudstoune, in the early part of the 17th century.

I think it may prove interesting to some to introduce a note from these parish registers respecting *Beacons*, and then to give an account of those that existed in this locality, with their original intention from Poulson's History of Holderness.

"A note of such towns as are charged with ye repairing of the Beacons at many howes in Rudston field,* as followeth :—

Rudston, Thorp, and Carethorp, are to find the standers.

Langtoft and Cottham, or Cotton, the stakes.

Burton Agnes, the pinns and whinns.

Kilham, ye barrels and Brandriths.

* This Beacon no doubt was erected where the Fox cover now is, in Sir H. S. Boynton's farm, on the South side of the parish, near the Woldgate road.

Thornham and Haisthorp, the fire and to
keep it burning. THOMAS PIERSON,
Vicar of Rudston,
1573."

" Beacons A.D. 1588.

The constant apprehension of an invasion from Spain, during a part of the reign of Queen Elizabeth, caused that Princess to be very attentive to the state of the Beacons in this kingdom. A letter enforcing this attention, bearing date 21st June, 1588, was accordingly sent to the justices residing in each riding of this county, in pursuance of which the following certificate of the state and number of beacons in these parts was made.

Dickering XIX Beacons.

Bridlington-cum-Key, three beacons uppon the sea cost geving lighte to Flambroughe and Fraistroppe.

Flambrough, three beacons uppon the sea cost, takeinge lighte from Bridlington, and geving lighte to Rudstone.

Muston, three beacons, half a myll from the sea cost, takeinge lighte from Righton and geveth lighte to Staxton.

Righton-cum-Speeton, three beacons on the sea cost, takinge lighte from Flambrough and geveth lighte to Rudstone.

Rudstone, two beacons, foure mylls from the sea cost, taketh lighte from Flambrough and Righton, and geveth lighte to Ruston.*

Ruston Beacon, six mylls from the sea cost, taketh lighte from Rudstone, and giveth lighte to Bainton beacon.

Fraistroppe-cum-Awburne, three beacons, a myll from the sea, taketh lighte from Bridlington, and geveth lighte to Houlderness.

Stanton beacon, taketh lighte from Muston, and geveth lighte to Coleham.

Buckrose II Beacons.

At Coleham, one beacon, takinge lighte from Stanton and Bridlington, and geveth lighte to Settrington. Some affirm that yt may be sene as far as Hornsey in Houlderness.

Settrington beacon taketh lighte at Cole-

* We have before fixed the site of one beacon, and considering the places "taking light from, and giving light to," I presume the other must have been in the vicinity of High Caythorpe.

ham and Scarborough, and geveth lighte to Whitwell beacon and all that way to York; and into Harthill, and over the most part of Pickering Lythe.

Harthill VI Beacons.

Hemsley, two beacons, takinge lighte from Bainton, and geveth lighte to Holme.

Bainton, two beacons, takinge lighte from Ruston, and geveth lighte to Hunsley and Wilton.

Wilton beacon taketh lighte from Bainton, Hunsley, and Ruston, and geveth lighte to Holme beacon, to the Cytty of Yorke, and to the lowe countrye.

Holme beacon taketh lighte from Hunsley and Wilton, and geveth lighte to March land and the lowe countreyes.

“Different methods have been taken in different countries, both anciently and of later ages, to convey the notice of any impending danger to distant places with greatest expedition. But no kind of signals hath more generally prevailed for this purpose, than that of fires in the night. That this was practised among the Jews we learn from the sacred writers; hence the prophet

Isaiah, in allusion to that custom, threatens them that they should be left 'as a beacon on the top of a mountain and as an ensign on a hill,' (chap. xxx. 17). And in like manner Jeremiah alarms them by saying, 'set up a sign of fire in Beth-haacerem, for evil appeareth out of the North and great destruction,' (chap. vi. 1). And as to the other Eastern nations, Aristotle (*de Mundo*) informs us that these signals were so dispersed on towers through all the territories of the King of Persia, that in the space of twenty-four hours he could receive advice from Susa and Ecbatana, his two capital cities, of any commotions or disturbances that might be raised in the most distant parts of his dominions. The like custom of nocturnal fires obtained also among the Romans, and as the word *Beacon* seems to have been taken from the Saxon *Beacen*, which in that language denotes a signal, or according to Camden, from *Beacenian*, the import of which is to give notice by a signal, it cannot well be doubted, but such fires were in use here when those people were in this country, which is generally agreed on to have been somewhat earlier than the middle of the fifth century."

“But with regard to the form of our beacons, as we learn from Lord Coke (fourth institut, c. xxv., p. 148), ‘before the reign of Edward III., they were but stacks of wood set upon high places, which were fired when the coming of enemies were descried; but in his reign pitch boxes, as now they be, were, instead of these stacks, set up.’”

(Observations on the Antiquity and Use of Beacons, by Mr. Professor Ward, of Gresham College. See ARCHÆOLOGIA, Vol. 1, p. 1.)

“The Spanish Armada actually arrived in the British Channel in July, 1588, the month after the date of the Queen's orders respecting the beacons.”

(Introduction to Poulson's HISTORY OF HOLDERNESS, pp. 86 and 87.)

I now come to that which has caused more speculation than anything else connected with the parish, viz., the Monolith, which stands in the Church yard, thirteen feet from the buttress at the North-east corner of the Church. Very much has been written upon it and many have been the conjectures respecting it, and yet, after all that has been written and the many specu-

lations respecting it, no one has been able to positively affirm that his theory is really *the one*. I do not, as the old proverb remarks, "wish to run my head against a stone," nor do I aspire to the same degree of ocular perception which a certain person in olden times is said to have possessed, and who was so gifted with extraordinary vision, that he could see through the trunk of an oak, and so discovered some thieves who had stolen a lot of his cattle; therefore, under these circumstances, I think the most advisable course to adopt will be to tell you, in a measure, what has been written and said upon this, and like monuments of time.

We, in our generation, know how much of the history of the world is written, as it were, underground; how the most eloquent chronicles are to be discovered in monuments buried deep beneath the earth; and how the most trustworthy annals of all are the pillars and buttresses, the foundation stones and monoliths, around and above which the soil of centuries has accumulated. Subterranean research has indeed changed the entire map of history. And it has not merely altered old sciences; it has given us absolutely new ones. Without these inves-

tigations we should, for instance, have no such thing as "Comparative Philology." Every monument, therefore, with which the mind of the explorer comes in contact, or which his pickaxe unearths, every inscription which is brought to light, represents so much added to the sum of human knowledge, presents the man of science with so much of new data upon which to rest, and by which to verify his hypotheses.

In the first place let us go back to the oldest stones of which we have any record. The earliest notice which we have of the unhewn pillar is in the Scriptural account of the flight of Jacob from the presence of his justly offended brother Esau (Genesis xxviii.) Being benighted in his journey towards Padan-aram, the residence of Laban, his mother's brother, we are informed that he "took of the stones of that place, and put them for his pillow and lay down to sleep." Whilst sleeping he was visited with a vision from the Lord, the recollection of which, on his awaking, filled his mind with an awful sensation, so that he exclaimed, "How dreadful is this place! this is none other but the house of God and this is the gate of heaven. And Jacob rose

up early and took the stone that he had put for his pillows, and set it up for a pillar* and poured oil on the top of it.† And he called the name of that place Bethel.”—*i.e.* the house of God. Though this is the earliest mention of the unhewn stone being set up as a pillar, it does not follow, of course, that it was the first of such erections. Before the art of writing, they were set up to commemorate some remarkable occurrence on the place where they were erected, and they are in the sacred writings called *stones of memorial*. It is, however, not unreasonable to suppose that the name *Bethel* was now for the first time imposed on these pillars from the peculiarity of the circumstance that led Jacob to apply it. This name was adopted by the Phœnicians, with a slight dialectic change from Bethel to Bothel, of which there is an instance in Cornwall, for some pillars erected in that part of Britain by the Phœnician miners

*That which had formerly lain flat upon the ground was erected and set up, and consecrated.—BISHOP WORDSWORTH.

†The Hindoos to this day continue to pour oil on their Pandoo Koolies, when they have to pass them, and a name given to such stones by the Phœnicians is *Men-ambres*, the anointed stones.

settled there, still retain the name of Bethel, and on account of an oak near the spot, the place is called Bethel-ac, a compound of the British name of the stones and the Saxon name of the oak.

The Grecians, for a long time, had no other sepulchral monuments than these unhewn pillars, which they erected on the summit of the tumulus, as the patriarch Jacob set up one of these pillars on the grave of his beloved Rachel (Genesis xxxv. 20), which remained to be called "the pillar of Rachel's grave." These pillars the Greeks designated by the sonorous epithet of "Batuloi," evidently derived from the ancient word Bethel.

The pillar in ancient times was a stone no bigger than a man might carry to its destined point, as in Jacob's Bethel, and the Gilgal of Joshua; yet stones that one man could bring to any place, and another might carry away from it, we find remained in their places for ages. This shows that the practice was a general one and of long standing, and that these deposits were regarded with inviolable respect. In time the *magnitude* of the pillar, or of the altar,

of unhewn stone was considered as a circumstance conferring dignity on the erection. Thus the pillar near the oak at Shechem, in the vicinity of which the Israelites were assembled by Joshua, is noticed as being a "great stone" (Joshua xxiv. 26); and the altar erected by the tribe of Reuben and of Gad and the half tribe of Manasseh on the banks of the Jordan, is said to be a "great altar to see to" (Joshua xxii. 10).

The pillar, or stone of memorial, had various applications in patriarchal times, being raised in commemoration of some *Divine interposition*, as Jacob's Bethel, and Samuel's Ebenezer; of some *solemn covenant* entered into with the Almighty, as the pillar at Shechem, and of a civil compact between man and man, as the Galeed of Jacob and Laban; it was also used as a *sepulchral memorial*, as the pillar at Rachel's grave; and lastly, these stones set up in remembrance of individuals, as the stones of Abel, and the pillar which Absalom erected in the King's dale. The circumstance is thus related: "Now Absalom had in his life time reared up for himself a pillar, which is in the King's dale, for he said, 'I have no son to keep my name in remem-

brance ;' and he called the pillar after his own name, and it is called to this day Absalom's Place" (2 Samuel xviii. 18). Thus of these stones of memorial set up in Patriarchal times, we have very satisfactory and circumstantial accounts from about 1000 to 1600 years B.C. The groups of stones set up by the Israelites were twelve in number, according to the number of the tribes ; and this circumstance distinguished them from the similar work of their neighbours, the Canaanites.

Of the pillars and other remains of rude unhewn stones in India, on the shores of the Red Sea, and of the Mediterranean, as well as those in Gaul, the Northern parts of Europe, and in almost every part of Britain, it has long been a *quæstio recitata* on what occasions they were set up, and in every country they are accounted for by some absurd tradition. Their similarity in places so remote from each other, would almost induce the belief of an intercourse existing between these countries, and indeed there is but one way of accounting for them, and that is by ascribing to the Canaanites of Tyre and Sidon the introduction of these primeval works, so strongly resembling each

other, into countries so far separated. The Tyrians inhabited a narrow slip of sterile land incapable of being profitably cultivated, but affording convenient harbours for shipping, and Hermon and the adjacent hills abounded in cedar and timber of various kinds, suitable for the building of vessels of every dimension. Thus situated, the Tyrians of necessity became a commercial people, and the population of Tyre and its coasts were in the commencement of their establishment, chiefly mariners and fishermen. Their commerce at first consisted in the article of corn, which they conveyed from Egypt to the various neighbouring countries, accessible by sea. By this they gradually became the most expert and adventurous navigators of antiquity, and in the days of King Solomon, in conjunction with a fleet sent out by that King, circumnavigated the peninsula of Africa. Before this they had made a settlement at Utica, on the Southern coast of the Mediterranean Sea, and another at Gades (now Cadiz), on the *Northern* coast; they had also ventured to explore the British Channel, and settle a colony at the Western extremity of Britain, on account of the tin and other

metals which they found there.

That the main support of the Tyrian commerce was the corn of Egypt is asserted by the prophet Isaiah, in these words, "and by great waters the seed of Sihor the harvest of the river [Nile] is her revenue, and she is a mart of nations" (Isaiah xxiii. 3). The settlement at Cadiz constituted the depôt of the Phœnician merchants for the tin of Britain, together with its lead and the silver obtained from it by the separating process of testing, and the *iron of Sweden*. This station was also called Tartessus, and is allowed by the most approved writers to be the Tarshish of the Scriptures. Ezekiel thus notices this branch of the Phœnician commerce: "Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs" (chap. xxvii. 12). These are the very articles which Britain and the *Northern countries bordering on the German Sea* would supply, between which places and Tyre, Tarshish would be a most convenient intermediate station.

Tin, a metal peculiar to the Western extremity of Britain, is mentioned by Moses,

“only the gold and the silver, the brass, the iron, the *tin*, and the lead” (Numbers xxxi. 22.) B.C. 1452. From the metals thus enumerated, tin must necessarily be one, for the word brass either means copper or an alloy of copper. If the latter, it was an alloy of tin, for such was the ancient brass; therefore, tin is not only noticed singly, but is also implied in the word brass. Homer also frequently mentions it in his Iliad (see Book xi. 1. 471. B.C. 1000), and the Grecians distinguished the Scilly Isles by the title of Cassiterides, or the Tin Islands.

Having thus noticed the earliest mention of monoliths and megaliths, and spoken of them in connexion with the earliest sacred and profane histories, we may here remark that, the pillars and altars established by the Patriarchs were dedicated to the service of Jehovah, the only true God; but those by the Canaanites, were desecrated to the purposes of an idolatrous worship, of which Baal or the sun was the chief object. Now in following out this subject I would beg of my readers to *remember*, that whenever the Phœnicians established a settlement there they erected the pillar, the altars, &c., and

this will account for the striking semblance that is to be found in the remains of ancient days still extant, in places so widely remote from each other; and, at the same time, these remains attest the wide range that commerce had taken but a very few centuries after the Deluge.

We have just previously remarked that these Phœnicians were worshippers of Baal or the sun, as also, were the Egyptians, with whom the principal part of their commerce lay. Under these circumstances, before forging the next connecting link in our "chain of circumstances," it may not be either uninteresting or out of place, to inform our readers respecting the veneration in which this deity was held.

We are informed by an ancient author that a certain "King was ordered in a dream to erect obelisks when he was reigning in the City of the Sun, and that other kings in the same city followed his example. The City of the Sun, called in Greek Heliopolis, took its name from the fact that it was the first city in Egypt which witnessed the introduction of the worship of the "Sun God." "Instead of statues and

images, the Egyptians principally used obelisks, and the use of them appears to have been primarily, to serve as a sort of a representation of the solar ray. Those who are learned in the ancient worship of images are well aware that stone pillars, and stones of every kind, were objects of the first importance among most nations."

"The very form of an obelisk favours my opinion, being such as to present a likeness of a solar ray."

Knox, in writing upon this particular Monolith, says: "This is the *tallest* of all Briton's ancient pillars; like the pointed obelisks in Egypt, it would seem erected for the same purpose of thankfulness to the sun (the chief deity of all people on both continents in earliest times) for benefits bestowed upon them; in this particular case, for a copious and permanent issue of water at the foot of the hill on which the pillar stands, having run a subterranean rill for nine or ten miles through the valley Westward." In the poems of Ossian, is the following:—

"Oozy daughter of the streams!
O Stone! that now art rear'd on high
Speak to futurity
After Selma's race hath fail'd."

It must be borne in mind that the Pagan religion was founded on the movement of the heavenly bodies, and that when the Christian missionaries began to propound the glorious doctrines of Christianity to the Neophytes they were careful not to offend their prejudices. It was the custom with the heathen to lay the foundation stone of any, or rather every, temple at the North-east corner. Their reason for doing so was that the Egyptian astronomers taught that at the creation of the world, the sun rose in Leo, and admitting this notion was got up when the constellation was situated in the North-east at the rising of the sun, this circumstance would, naturally, in accordance with the Egyptian mode of worship induce the custom of commencing magnificent edifices at the North-east corner, in imitation of that glorious luminary believed by the Egyptians to be the supreme architect of the world.

In reference to the Pointer stone, at Stonehenge, I am credibly informed that, on the 21st June, a group, more or less in number, assemble on Salisbury Plain, to watch for the rising of the sun, at 3-0 a.m. As the hour draws nigh they congregate in

the centre of those wondrous megalithic remains, from which, looking North-east, a block of stone some distance from the main group is so seen that its top coincides with the lines of the horizon ; and if no fog, mist, or cloud prevent, the sun, as it rises on this the morning of the longest day in the year, will be seen coming up exactly over the centre of this stone, known, from this circumstance, as the "Pointer."

In tracing out the history of this Rudston pillar, we now come back to a period posterior to that of which we have been speaking, viz., the Druidical. From the remains* scattered throughout the country,

there is abundant proof that they mark a period in which the occupations of the people were principally of the pastoral kind, and in which their religious ceremonies were performed in the open air, in the vicinity of stone circles and massy pillars.

Perhaps the most advisable course to adopt, instead of attempting any description of my own, in reference to the "Temples" of the Druids, will be to give Stukely's description

* Stonehenge, Ambresbury, Gurnsey, &c., &c.

of Stonehenge. He says: "The ruins of of this temple are on a slight elevation, about two miles Westward of Ambresbury. It consisted of one circle of vast stones, sixty cubits in diameter, within this was a concentric circle of smaller stones, leaving a noble circular promenade of three yards wide, and a circumference of more than one hundred yards; within this second circle, at a still greater distance, was an ellipsis formed of five Trilithons, *that is, a pair of uprights and a cross-stone at the top.* The uprights of these were from seventeen to eighteen feet and a half high; the middle trilithon, or that farthest from the eye, being the highest. Within the ellipsis, leaving a moderate space between it and the trilithons, was a concentric ellipsis of single stones or pillars, about half as high as the trilithons. The pillars forming the concentric circle was also half the height of the colonnade which enclosed it; the external uprights were bound together by a circular coping or cornice, of heavy stones, well fastened together by mortices and tenons; within the adytum, and facing the the entrance, was a large stone of hard blue marble, sixteen feet long, four broad, and

twenty inches thick. At the distance of sixty cubits from the outer circle was a trench on one side to the opposite exterior of the trench, thirty cubits in width, so that the whole diameter of the temple from the outside of the trench on one side to the opposite exterior of the trench, was two hundred and forty cubits. The outer trench or boundary, with which these structures were frequently surrounded, seems to have been an imitation of what Moses did at Sinai, by the Divine command, and possibly repeated on other occasions, and probably for the same purpose, viz., that of limiting the peoples' approach to these consecrated places; the command to Moses was "Set bounds about the mount and sanctify it." (Exodus xix. 23).

From what I have said previously my readers will perceive that I believe this Monolith in the Church yard, standing as *it* does at its North-east corner, to be thus in its *secondary* purpose, a Druidical remain. That it formed one upright of a Trilithite, or Druidical shrine, through which the priest of those ancient people passed. The space between the two upright pillars in these trilithons being only just sufficient for

one person to pass through.

The Druidical priest, like the high priest of old, no doubt was about the *highest and most revered* functionary of his time. Abiding as he did among the megalithic edifices, it may not be altogether foreign to our subject, to say something respecting the *Logan*, or *Rocking Stone*, which appears to have been an artifice by which these British priests imposed upon the ignorance of the people. This consists of one immense stone so nicely poised on the top of some other stone or rock as to be moved with the slightest touch, or pressure of the hand, at the same time that it is almost impossible to move it from its station. Nature probably furnished the first idea of this superstitious structure, for there are many instances of fallen rocks that have been nicely poised on some projecting point of the mass on which they have fallen; but others have been discovered to be formed artificially. Rocking stones occur in various parts of the kingdom, as in Cornwall, Wales, Lancashire, Yorkshire, Derbyshire, &c. At Walton, in Lancashire, there are five of these stones so contiguous to each other, that, if one was touched, the motion was communicated to

the rest. It is conjectured, and with much probability, that the rocking stone was a species of ordeal or test, by which the British priests, who, according to the patriarchal custom, were also the judges of the people, determined the innocence or guilt of those persons who were brought before them. Mason, in his "Caractacus," favours this idea, and exemplifies it in a very striking manner. He supposes two young men to be brought before the Druidical tribunal, on the charge of treason, on which occasion the Arch-Druid addresses them in this awful manner:—

"Thither youths

Turn your astonish'd eyes —behold yon huge
 And unhewn mass of living adamant !
 Which, pois'd by magic, rests its central weight
 On yonder pointed rock. Fix't, as it seems,
 Such are its strange and virtuous properties,
 It moves, obsequious to the slightest touch
 Of him whose breast is pure ; but, to the TRAITOR !
 Though a giant's prowess nerv'd his arm,
 It stands as firm as Snowden. No reply.
 The gods command that one of you shall now
 Approach and touch it. Priests ! in your snowy vests
 The lots deposit, and, as our wont is,
 Present them to the younger."

After an address so solemn as this, from such a person, and with minds prepar'd by

a superstitious dread of the secret and mysterious intelligence of this stone, it is highly probable that the guilty person would confess his guilt, rather than tempt the vengeance of the gods by making this appeal. It is therefore reasonable to suppose, that few, but those who were emboldened by the consciousness of their innocence would be hardy enough to make the attempt; but, if every one who ventured to make the trial, succeeded, which, if no unfair means were resorted to, he must do, the question then might reasonably be asked, where is the discriminating property attached to this stone? Whoever has the courage to lay his hand upon it, moves it. To obviate this objection, and to establish the credit of this test, it was necessary that the stone should sometimes resist the pressure of the hand and remain immovable. This was easily effected, by inserting a wedge, or even a small pebble, into the socket in which the pivot moved, on which the stone was poised, and thus perhaps innocent persons were frequently made victims to the avarice and ambition of these designing priests, who increased their influence by thus exciting the astonishment of the people.

It will not do to leave this portion of our subject without a description of this stone. Drake, in his "Eboracum," describes it as a "coarse rag stone, or mill stone grit," and its weight is computed at between forty and fifty tons. There is a report current that it was hewn out of a quarry near Whitby; but I deem it far more probable that primarily it is one of those glacial deposits which lie scattered throughout the country. I am informed by geologists that a like stratum of stone is to be found on the opposite side of the North Sea to Bridlington Bay, in Sleswick-Holstein.

In form (the sides being slightly concave) it approaches to the oval; the breadth being five feet ten inches, and the thickness two feet three inches in its *general dimensions*. Its height is about twenty-five feet, and according to a very brief account communicated to the late Mr. Pegge, in the year 1769, "its depth under the ground equals its height above."

In order to ascertain the height of the stone, on Monday, August 12th, 1872, I ascended to the top, in the presence of the Hon. Mrs. Bosville, of Thorpe Hall; her

son, Master A. W. M. Bosville, the heir to the estates here; Mrs. Royston; Dr. Andrew Allison, of Bridlington; Mr. Thomas Taylor, schoolmaster; Ann Preston, parish clerk and Sextoness; Jonathan Goforth and Albert Prince, who conveyed the ladder by which the ascent was made, when, after plumbing it, I found it to be:—

25 feet 4 inches in height.

6	„	1	„	E.	} in width.
5	„	9	„	W.	
2	„	9	„	N.	} in thickness.
2	„	3	„	S.	

In the parish register there is a pen and ink sketch of this stone, as also, the following remarks:—

“This is nearly the form of a stone wch stands at ye East end of Rudston Church, within ye Church yard, which is situated on an high hill. There are no authorities to be depended upon in regard to either the time, manner, or occasion of its erection. It is almost quite grown over with moss from top to bottom. In the year 1773, its top being observed to decay thro’ the rains descent upon it, Mrs. Bosville ordered a small cap of lead to be put on in order to preserve it wch was accordingly done. Its

dimensions within ground are as large as those without, as appears from an experiment made by ye late Sr Wm. Strickland, of Boynton."

The question may very naturally be asked how was it possible that a stone of such dimensions could be *placed* in its present position? Without entering upon the placing of the huge stones in the Temple at Jerusalem, or descanting upon the appliances of former ages, I may say that I cannot see any very great difficulty in its being *placed* in its present position. Doubtless it would be a great undertaking and occupy some time, but that it would be an impossibility for human skill to perform I cannot believe. The operation in all probability would be this: large trunks of trees would be used as rollers to convey it to the place where it was to be deposited. An immense hole must have been dug to receive it, and when it was at its edge, first one roller, near thereto, would be taken away, and then another, and so on, until it was poised, when by rolling it on a little further it would easily and readily drop into its present position. That it has been placed there, there can be little doubt, as it faces

due North and South; and that it may have been hewn into its present shape is probable; at least, it would not be an insuperable task, as when Canon Greenwell, in the autumn of 1869-70, opened various "barrows" in this parish, several stone hammers, axes, and flint implements, were dug out, by which such an operation could easily be performed. Before we leave this portion of our subject, I may remark that there are those who affirm that this Monolith was placed *in* its present position by the Romans, to form one angle of a triangle from which they took their observations of the surrounding neighbourhood. This idea I believe was first started in connexion with the Devil's Arrows, at Boroughbridge. As regards such a theory being probable, I may say, that I have thoroughly searched the neighbourhood for such megalithic remains, but, as yet, have been unable to discover them, either on hill or in dale.

The most original and amusing idea, was that which was told me by a noble lady of this county, some short time since. I must ask my readers to supply the East Riding dialect, if I fail to do justice to it, and beg that they will kindly accept "the will for the deed."

The late Archdeacon Wilberforce, who was at the time Rector of Burton Agnes, had come over to make an archidiaconal inspection of the Church, when he met an old parishioner in the Church yard. The Archdeacon said to him, "Well! my good man, can you tell me anything about this wonderful stone."

"Nee, I can't say as how I can," was the answer. "Why! you've lived here a great many years, and surely you *must* know something about it," said the Archdeacon. "Nee, I daint," was the laconic reply. "Well! then if you *don't know* anything about it, and *can't* tell me anything about it, perhaps," said the Archdeacon, "you can tell what *they say* about it?"

"Whoy! yaas. I can tell you what *they say* about it," was the information derived this time.

"Come then, my friend, let me hear what they *do* say about it," said the Archdeacon."

"Weel!" replied our Rudstonian friend, "they says it was put up here to com-memorate a great vict'ry 'tween Danes and Roman Cath'licks!"

It has before been stated that this

Rudston pillar is close to the North-east corner of the Church ; seeing that Paganism and Christianity have no connection with each other, that their principles are antagonistic, why are Churches and other religious foundations found near them ? This can only be accounted for by supposing that, in order to facilitate the introduction of Christianity, the first preachers of Christ accommodated themselves to the prejudices and feelings of the people, by erecting their edifices on the spot where the people had been accustomed to gather together for worship, but not otherwise. The early missionaries from Rome acted upon the spirit of the letter which Pope Gregory sent to the Abbot Melitus, when he was going into Britain : " That the temples of the idols of that nation ought not to be destroyed, but let the idols that are in them be destroyed ; let holy water be made and sprinkled in the said temples ; let altars be erected and relics placed." (Bede's ECCLES. HIST., Bk. i., c. xxx).

The custom of erecting Churches on the sites of heathen temples, continued in Scotland to the tenth century : for Patrick, Bishop of the Hebrides, desires Orlygüs to

found a Church wherever he should find these upright stones. Many such monoliths as this Rudston pillar are found in close proximity to Churches in Ireland, the Isle of Man, Wales, &c. (See *Archæologia*, vol. v., Pennant's Tour in Scotland, *The Hist. of the Isle of Man*, *The Beauties of England*).

We now come to the name of the village, and, perhaps I shall not be very far wrong if I say, that there have been as many conjectures as regards its nomenclature, as there have been respecting "the stone."

Mr. Wardell, in his *Historical Notes*, says: "In the summer of 1852 I visited Rudstone, in order to obtain a view of the 'Mœnhir,' or long stone there, which gives name to the place, it being known to the Saxons by the name of "Rodestan" or the Stone of the Cross." He then remarks respecting the stone, "The old antiquary, Mr. Pegge, supposes it to have been a funeral monument, and erected in memory of some Danish chieftan; and Mr. Wright, in his paper on the Remains of a Primitive People in the South East Corner of Yorkshire, is of opinion that it probably dates

from at least as far back as the Roman period," and "perhaps marks the head seat of the tribe," inhabiting this part; but I have no hesitation in assigning it to the earliest Celtic period, in which I am supported by Professor Phillips."

Another able writer, whose name I am not at present able to give, and from whose valuable and able MS., which has been kindly lent to me, I have gleaned many remarks in connection with this paper, says, "It will be naturally asked why is this obelisk named *Rudstone* seeing that it is of grey colour?" The colour of the stone has has nothing whatever to do with the name of the stone. In India such stones are called "Linga," or "Lingas." In other places various terms are used, such as "Penis Sanctus," "the God of Nature," "the Corporeal Spirit," "the Agent of Production," "the Type of Life," "the Ruber Palus," or "Red Stone."† Ruber in British is Rhudd, *i.e.* red, ruddy. Palus, without

*Linga Sans-crit -Vocula hoc Indica valet natura Masculina. Fabula precul dubio ad nefanda phalli pertinet mysteria.

† O'Brian's Round Towers of Ireland. p. 217.

the Latin ending, signifies stone, rock.* Hence *Ruber palus* means Rudstone.

These several terms, which are each and all convertible, pourtray not only the procreative powers of the male world personified, but likewise its symbols the obelisks are naturally erect stones which though not circularly fashioned yet typified in their ascension, the upward bent of vegetable growth."

If there is onè fault in archæologists it is that every one is found starting a theory of his own, and every one affirms that his theory is *the correct one*. It will not, therefore, be very surprising that we should find at the back of a small carte, executed by Mr. Fisher, the photographer, of Filey, another account, for the origin of this stone: "The following extract from Thompson's book on Welton and its neighbourhood, seems to throw more light upon the history of the Monolith in Rudston Church yard, than

* *Pal*, in Celtic, according to Bullet, signifies *Pierre Roc*, *i.e.* stone-rock. The Latin *Palus*, the German *Phalet*, is the same as our pale, Pole; the Greek *Φαλλος* *membrum virile*, especially a figure thereof which was borne in solemn procession in the Bacchic orgies, as an emblem of the generative power of Nature.—*HESIOD*, 2, 48, 49, and *ÆCH.* 242, &c

any previously published record:—‘The Scandinavians planted near the graves of their great men and warriors large upright stones called Beauta Stones, and it seems probable that the huge Monolith in Rudston Church yard may be one of them. An ancient saga, still preserved at Copenhagen, states that a Viking called Rudd died in England, and was buried on the Yorkshire Wolds, and that afterwards his Beauta Stone was sent over from Denmark, and erected at his place of sepulchre, which ever afterwards was called Rudston having before borne another name.’*

It appears as if Thompson could most thoroughly enter into that verse of Longfellow’s, which runs thus:—

“I was a Viking old !
 My deeds, though manifold,
 No Skeld in song hath told,
 No Saga taught thee !

* In a letter received from Mr. Llewellyn Jewitt, F.S.A., the editor of the “Reliquary,” and a Fellow of the Royal Society of Northern Antiquaries, of *Copenhagen*, he says:—“I am extremely sorry to say that I know of no Saga containing the matter alluded to in the extract.” Mr. E. H. W. Dunkin, a contributor to the “Antiquary,” writes—“The prefix ‘Rhud’ was unknown until the middle of the thirteenth century, the name before being called Rodes-tan.”—*Vide* pp. 74-79.

Take heed, that in thy verse
 Thou dost the tale rehearse
 Else dread a dead man's curse !
 For this I sought thee."

I may add, here, that by some it is supposed that a cross was placed at the top of the Monolith "Rod," signifying a cross; whilst others believe that a "Rood," *i.e.* the Virgin with the infant in her arms—was put thereon.

I think, however, that Mr. Thomas Waller has conjectured the right meaning of its name: in writing upon the subject he says: "With respect to the ancient Saga at Copenhagen, such account therein recorded could only occur during the Danish dominion, or inroads in England. The first recorded invasion of England by the Danes took place A.D. 787, and then their dominion ceased by the accession of Edward the Confessor, in A.D. 1041. The change of name to Rudston did not take place till long after this, for we find it recorded in Domesday-book as Rodestan, and I believe long afterwards as Rhodestan, before it became Rudston. It is in *Rode* where the only difficulty has taken place in the derivation of the word Rudston: and it occurs in the name of a place called

Twyrodeby, between Kirby-Grindalythe and Thurtleby on the Yorkshire Wolds, and which is also mentioned in the Domesday-book. Two Roman roads crossed each other at Twy-rodeby, whence its name Twy-rodeby, or the residence of two roads. This place has long since disappeared. At Rudston two great Roman roads crossed each other, one the great road from Malton (and York) to Flamborough, and the other from the Humber to Reighton: another branch also joined from Sledmere, then called Slide-mare. At the junction of these roads the Monolith must have been a prominent object to the traveller in Roman, Saxon, Danish and even Norman times, though 800 years have nearly elapsed since the compilation of the Domesday-book, yet if you inform the agricultural labourer, that its ancient name was Rodestan, he will perfectly understand its meaning, if he be a native of this part of England.

In Hinderwell's history of Scarborough, second edition, in 1811, we are told at that time the elevation of the Monolith was 29 feet from the surface: and in Petitt's hand book of Filey, published in 1868, it is stated to be 24 feet: the surface of the ground

having risen 5 feet during that time, and which can only be accounted for by frequent interments.*

The crossing of the great Roman roads near the Monolith is a singular *coincidence* and if it had been raised by the Romans some inscription would still undoubtedly remain to inform us of the fact, though buried far below the present surface: but the general impression is that it stood there for ages long before the Roman invasion."

This idea, and these remarks of Mr. Waller's are further confirmed by an article by Mr. E. H. W. Dunkin, in the "Antiquary," vol. i, pp. 171-172, November 18, 1871, wherein he states—"Now without some direct reference to the Saga in question and fuller information as to the 'Viking called Rudd' than that given above, it is difficult to believe such a tale as Mr. Thompson has recorded: more especially the very improbable fact that the *Rudston* was sent over from Denmark into this country. Not that these memorial pillars were unknown to the

* Mr. Waller seems not to be aware that at the time of the restoration of the Church in 1861, the church-yard was made level, it having previously been very undulating.

Danes, for beauta stones are common in Denmark and other Northern countries, usually, averaging from 9 to 20 feet in length (see example figured in Worsaae's *Primæval Antiquities of Denmark*, p. 109). But it appears to me that the story is merely an amplification of the hypothetical remarks of a writer in *Archæologia* in 1776, who says—“I have no doubt but the village took it's name from the monument, being otherwise written *Rudstan* and *Ruddestan* in the same sense. I interpret it as the *Stone of Rud*, Rud being a very common name: and do suppose before the erection of that stone, and consequently the interment of the great man, the place was called by some other name. Many places have changed their names and there is no impropriety in supposing the Church to be founded about the same time as the monument, and perhaps by the very person to whom the pyramid belongs. But this is all conjecture.” This last remark is certainly very characteristic of the whole extract. (Gough Camden iii., p. 78) very properly calls it “a *far-fetched* etymology,” and I shall now show from the records that the prefix “Rud” was unknown until the middle of the thirteenth century.

In the Yorkshire section of the "Domesday-book" the name appears three times and in each instance thus *Rodestan*. Following chronologically, I next find in the "Calendar of Inquisitions *post mortem*," *Rodestayne*. This is in 1265. About that time the word seems to have been first corrupted, for in the following year, *Ruddestayne* appears in the "Calendar of Charter Rolls." In 1275 however, in the "Hundred Rolls," of Edw. I., the old form again is used, *Rodestan*. After this the prefix is invariably spelt *rudd* or *rud*. It may interest some of my readers to glance through the following list of the different spellings after 1275, all taken from the "Calendar of Inquisitions *post mortem*," except 5 Edw. III., (1330), which is from the "Calendar of Charter Rolls."

26	Edw. I.	(1297)	Rudestone.
10	Edw. II.	(1316)	Rudlestane.
17	Edw. II.	(1323)	Ruddestan.
1	Edw. III.	(1326)	Ruddeston.
5	Edw. III.	(1330)	Rudston.
11	Edw. III.	(1336)	Ruddestan.
26	Edw. III.	(1351)	Ruddestan.
2	Rich. II.	(1378)	Ruddestane.
12	Rich. II.	(1388)	Rudston.
10	Hen. VI.	(1431)	Rudestane.

Other variations may also be cited. In a list of the revenues of St. Mary's Abbey, at York, the forms *Rudstan* and *Rudstane*, appear as well as *Ruddestan* as above. Also in the "articles of agreement betwixt the Abbot and Convent of St. Mary, and the Mayor and Commonality of the City of York," made in 1353, there is an allusion to the Church of *Rudstayne*; and in another Charter of the same Abbey the name is spelt *Rudestan*. (Drake's "Eboracum"). It is thus quite apparent that the form *Rode* was corrupted after the thirteenth century into *rud* or *rudd*, but that before 1266 neither of these latter prefixes was in use. The Viking Saga may therefore, I think, with good reason be dismissed from any further consideration as the fact therein related, if true, must have occurred at least prior to the Norman Conquest.

A few words in conclusion on the probable meaning of the word *Rodestun*. I take it to be either from A.S. *rode*, a cross,* and *Stean* a Stone, or from *rad* a road,† and *Stane* a

* *Rode* is the common A.S. for *Cruz*, in the A.S. version of the New Testament.—RICHARDSON'S DICTIONARY.

† Richardson observes that road was also anciently written *rode*.

Stone: thus *Rodestan* would mean either the *Cross-Stone*, i.e. the stone indicating the locality where two roads crossed each other; or the *Road-Stone*, likewise alluding to the proximity to some highway. It will be easily understood how exactly the position of Rudston supports either of these derivations. Roman Roads intersect close by, and the Monolith is in the South-East angle of this cross-way. One of these roads leads from Flamborough on the East to Malton on the West; and the other from Beverley on the South to Reighton on the North. Another road from York joins this last a little South of this cross-way.* It is not surprising, therefore, that the Saxons seeing this huge Monolith near the roads gave it the name of *Rodestan*, which has since been changed into the present form Rudston.

I trust that my readers will deem these remarks so pertinent to the subject under consideration, that with me, they will feel assured that this is the proper and legitimate meaning of the name.

* This is the road spoken of before as leading to Sledmere, known now as the Kilham road.

In reviewing the remarks upon the Monolith, they may briefly be summed up under the following heads :—

I.—That originally it was a glacial deposit.

II.—That it was erected by the Phœnicians who traversed the German Ocean in their capacity as merchants to Sweden. That they landed somewhere in this North-Eastern Coast and formed a Colony at Rudston.

III.—That here the Druids established one of their temples, and this remaining Stone was one of a trilithite which formed an altar therein.

IV.—That in Roman and Anglo - Saxon times it was known as marking the roads which cross at this particular place.

V.—This brings us down to the time of the Normans, when, as before remarked, there are evident signs of the tower having then been built. Of the latter portions of the Church I have spoken previously, so I need not here remark upon them. But it may be asked, “If originally there were so many Druidical

Stones, what has become of them ? This question, I think, may very easily be answered. Doubtless, the large stones were used in the erection of the Church, and the smaller or refuse in making the roads of the parish. Heathen temples have thus given way to Christian Churches, which are not only landmarks but “the glory of our land.”

At the extreme N.E. corner of the Churchyard are to be found two Cists, which Canon Greenwell dug out of a barrow in a field belonging to Sir H. S. Boynton, Bart., between the Burton Agnes and Wold Gate roads, in the autumn of 1869. In the autumn of 1871, I erected them as they now stand. As far as possible, they represent their original positions and proportions, the only material difference being that they are about three inches narrower than the space they formerly occupied. This is occasioned by the stones having been exposed to the weather for two years, when consequently, the outer edges perished, somewhat by exposure. It is to be hoped that this specimen of ancient British burial, will remain undisturbed for ages; as like the Menhir or Monolith, it is a “rare thing to look upon.”

Much more might be written upon the ancient and modern works of this parish, but it was my desire at the onset, to be as brief in my remarks as I possibly could, knowing that long pamphlets are tedious to the great body of "Sight-Seeing" readers: and I, therefore, have given as concise and plain a history as I possibly could, of the origin and development of the Monolith, name of the Village, &c.

In conclusion I may say, that, however near, or distant these pillars and altars may be found to each other, they are but corroborating evidences of the truth of the Scriptural assertion, that all the Nations of the earth had one common origin: and whether they occur on the shores of the Baltic, or the coast of Coromandel; the banks of the Nile, the Niger, or the Ganges, they mark the course and progress of those, who, in the earliest ages of the world, penetrated into the untrodden regions of the earth, and then settled infant Colonies that are now become mighty Nations, though, equally ignorant of their origin, and of the progressive steps by which they have attained to their present eminence in the scale of National importance.

Having thus given a condensed, though, I trust not an uninteresting compilation, respecting this rustic village, its ancient monuments and landmarks: it may be interesting and instructing to reflect, that within its precincts is a "Spot" dedicated from the earliest ages to Sacred purposes. *There*, the material building, with its ancient tower, points heavenward: *there*, its very name—All Saints, brings back to memory, "The noble army of martyrs," and "the spirits of just men made perfect:" *there*, the ever restless "vane" wafted by the morning and evening breezes, recalls to mind the forefathers of this locality, who, in the middle ages of this country, worshipped within this sacred space: that they performed their religious services where the Anglo-Saxon and the Roman offered up their prayers; and that in times, yet anterior, the ancient Briton *there* in devotion consecrated himself unto his God: and thus, the inscription upon the "leading bell," which still summons those within its sonorous sounds, is no inappropriate inscription for past ages and present days. "Voco, Veni, Precare," which may be literally translated:—"I call, come thou, pray."

APPENDIX.



Mr. Geo. Fowler Jones, thinks, that in

PAGE 18,

it would be better to describe the roof as
“timbered and boarded:” and in

PAGE 24,

to say of the Windows in the Chancel, that
they are “of geometrical tracery with trefoil
openings and quatra-foil headings.”

PAGE 25.

It should be mentioned that outside the
Communion rails, on the step, is a brass
plate having reference to the illustrations
in the East Window, and bearing the fol-
lowing inscription from the Litany:—

“By thine Agony and bloody Sweat; by
thy Cross and Passion; by thy precious
Death and Burial; by thy glorious Resur-
rection and Ascension; and by the coming
of the Holy Ghost.”

PAGE 27.

The two Southern windows in the Chancel by Capronnier, were put in as memorial windows, in *addition* to the one mentioned at page 19, by Lady Middleton and the late Wentworth Bosville, Esq.

PAGE 37.

The "brass plate" mentioned here has now been affixed to the wall in the Vestry.

Mr. Dunkin writes and says,

among the Inventories of Church goods in the East-Riding of Yorkshire, taken in the time of Edward VI., is one referring to the parish Church of Rudston. It is as follows :

"Rudstone—(Precked, Curate) j challace of silver j vestment of dernix j vestment of yalowe silke j whyt cope iij alter clothes iiij towells ij candelstecks of brasse iij belles & a corporax."

The original of this document is preserved in the Public Record Office.

SUN-DIAL.

On one of the stones in the buttress to the North of the chancel door, may be seen the traces of a Sundial.

ERRATA.

Page 8, line 15, no *comma* after may.

- „ 8, „ 22, put *comma* after kingdom.
- „ 14, „ 5, omit *of* between circles and gold.
- „ 17, „ 25, supply *the site of* to the end of this line.
- „ ~~14~~, „ 21, for decription read *description*.
- „ 23, „ 22, read *decorated* for decoratcd.
- „ 23, „ 26, for English read *decorated*.
- „ 25, „ 7, read *apex* instead of corner.
- „ 29, „ 12, put a *comma* after augur.
- „ 32, „ 21, supply *Rebus* between a and shield.
- „ 34, „ 7, read *Caius* for Cains.
- „ 43, „ 3, read *institut* for institul.
- „ 52, „ 22, read *desecrated* for descrcated.
- „ 56, „ 15 and 16, too wide a space.
- „ 56, „ in footnote supply *e* in Guernsey.
- „ 58, „ 21, supply *it* at the end of the line.
- „ 60, „ last read *prepared* for prepaed.
- „ 65, „ 6, read *barrows* for burrows.
- „ 65, „ 12, read *in* for it.
- „ 68, „ 5, read *Archæologia* for Archælogia.
- „ 73, „ 4, read *roads* for rods.
- „ 73, „ 9, put *comma* after other.
- „ 73, „ 9, read *one* for on.
- „ 76, „ 17, supply 5 between except and Edw. III.
- „ 78, „ 20, put *adverted-comma* after Rudston.

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